

The Christian Sun.

State Library

In Essentials—Unity, in Non-Essentials—Liberty, in All Things—Charity.

ESTABLISHED 1844.

GREENSBORO N. C., WEDNESDAY, FEBRUARY 9, 1910. VOLUME LXII. NUMBER 6.

EDITORIAL COMMENT.

Wholesome Competition.—There was a species of competition and rivalry in the Southern States last year which strikes us as happy and wholesome. More than twelve thousand of our farmer boys, under eighteen years of age, planted and cultivated one acre of corn each, getting their information and instruction free of charge from the Department of Agriculture. In several States interested persons offered a trip to Washington to the boy raising the largest amount of corn on one acre. As a result, quite a number of bright young farmer boys will visit the nation's capital now as winners in these contests. The results of the rivalry have been quite gratifying. While the average yield of corn per acre in 1909 was twenty-five bushels to the acre, the average yield of these twelve thousand boys was sixty bushels per acre. A South Carolina boy made the largest yield, one hundred, fifty-two and a half bushels. A Mississippi boy came next with one hundred and forty-seven bushels on his acre; an Arkansas boy third with one hundred and thirty-five bushels; and a Virginia boy fourth with one hundred and twenty-two bushels. That South Carolina boy raised more on one acre than the average farmer raised on six acres. The Agricultural Department furnishes information gratis such as these boys used, and if the farmer does not get the needed information it is his own and not the Government's fault. The glory of country life has just begun to dawn upon us of the South.

Better Clothed.—It was thought, and declared, that the removal of the tariff duty on hides and skins would greatly reduce the price of leather and skin-made goods. The prophecy was ill-founded so far as facts yet justify. Within a year after the duty was removed, the importation of hides increased by nearly one-fourth. The total importations last year amounted to about one hundred million dollars, sixteen million dollars worth more than had ever come in one previous year. Goat skins poured in by the million from the East Indies, and cattle skins in immense volumes

came from Mexico and South America. But the millions of increase, both in numbers and in dollars' worth fail to diminish the price of leather and of shoes. All of which means that the American citizen is better clothed, certainly as to his feet, than heretofore. If the removal of the tariff failed to lower the price, it did not fail to give more leather and better leather.

And that which helps to better clothe a people leads to a better civilization, and is beneficent. "Naked and ye clothed me," was an occasion for blessing and gratitude not yet dispensed with.

Sabbath and The Secular.—One of the very able and much esteemed exchanges that comes to our desk every week is The Jewish Outlook, Denver, Colorado. The paper is well edited, highly literary, handsomely printed, and as we take it, reflects the views and sentiments of the Jews of our far western States. It stands for Judaism, and we take it to be thoroughly orthodox from that point of view.

Now in most quarters papers generally, especially religious papers, plead for a more sacred Sabbath, for a Sabbath freed of secular pursuits and pleasures. Not so the Jewish Outlook. It pleads for a more secular Sabbath. In its issue of Jan. 14, this editorial appears:

"What is the matter with some of our spiritual leaders? From what they say in and out of season they would force upon American Jewry a species of harsh and vicious Puritanism. No secular amusement on the Sabbath forsooth! Why not? Does Judaism forbid it? We fail to see it. The Sabbath is a joyous and not a gloomy occasion. And furthermore we should ever sanctify our pleasures. These Jeremiads, these eikes are a disaster. There is no need of them."

Nobody wants, no sane and sensible body, a "harsh and vicious Sabbath nor yet a "gloomy occasion," for the Sabbath. But a plea for a more secular Sabbath by a religious paper is a novelty indeed. God rested on the Sabbath and sanctified the day. The world of men and women failing to do that, follow that sacred and holy example has made every day more harsh and gloomy and

vicious than any day should be. By secularizing the Sabbath, more than by any other single violation of God's laws, are we making the world harsh and gloomy and vicious. The happiest and most joyous lives we know are those who, in observing God's other laws, "Remember the Sabbath day to keep it holy."

Fighting a Disease.—One of the most determined and relentless battles ever waged against any disease by a nation and a people is that now in progress by this country against tuberculosis. Only twelve years ago Massachusetts led off among the States in making an appropriation for a sanitarium. Since that time over \$10,000,000 has been appropriated by state legislatures alone for the prevention of tuberculosis. Towns, cities and counties have appropriated a sum about equal to this. The federal government has now about \$1,000,000 invested in tuberculosis hospitals, and spends annually about half million in their maintenance. Besides this, private individuals have given a sum almost equal to that of all public appropriations. In 1909 no less than \$8,180,621.50 was spent in the prevention and treatment of this one disease, public donations being \$4,362,750.03 and private voluntary contributions amounting to \$3,817,871.47. For the present year, 1910, over \$9,000,000 has been appropriated, state legislatures having granted \$4,100,000, and municipal and county bodies \$3,975,500 and the federal government \$1,000,000. It is likely that private donations will equal that of any previous year. Such enormous sums, going far beyond the grasp of the human mind, serve to tell in a measure of the brave battle the people of the United States are making against the "white plague," so far the most deadly and relentless foe of the human family. Medical skill and hygienic science are being put to the test in this desperate and determined conflict.

And yet there is a foe more deadly and ruinous to the human race than this. That foe is of shorter name but more awful mien—Sin.

Be ready for what is sure to come.

FROM THE FIELD.

Franklin Notes.

It occurred to me the other day that the people whom I serve would like to see some mention of their work in the paper. It is not because they have not worked, but on account of the man who serves them, that they are not heard from more often, for they never stop work. They do not work for the church all the time, and it may be that some do not work at all, but according to our way of thinking they are very much above the average.

Rev. McD. Howsare of the Memorial Temple, Norfolk, Va., is to be with us next Monday evening and speak to our young people. The young people of the other churches of the town will worship with us, and join with us in giving Bro. Howsare a welcome to our town. The young peoples' societies are doing good work, and we feel that it is a very hopeful sign. There is an awakened interest in the Sunday school, and we are looking for the Teacher Training Course, and the Organized Class work to effect great good to our school.

The Sunday school at Bethany has not gone into winter quarters this year, but with a faithful few it is doing a good work. This congregation is small, but a more faithful people was never served. It is pleasant to work with a people who are interested in the work of the Lord.

We are to hold a series of meetings in the Franklin Church, beginning on Monday after the first Sunday in April. Dr. J.O. Atkinson is to be with us, and do the preaching. We are praying for a great work to be done.

C. H. Rowland.

Feb. 1, 1910.

Portsmouth Letter.

The work on the new church goes steadily forward. The prospects are good for its completion by the first of April. We had the largest number present at Sunday school last Sunday that we have ever had. Mrs. Harrell who has the ladies' class organized it into a Philathea class last Sunday. They are working for an enrollment of fifty. The Baraca class is constantly adding to its enrollment. We expect to begin a membership campaign in the near future. We are working for an enrollment of 100.

The new church as it nears completion places great responsibilities upon us and makes strong demands upon our strength. We are made to ask many times how the obligations of the hour shall be met? It is a great task to build a church in the city when you

have the money, but a still greater when you have to raise it to meet the payments or borrow it. This we have been under the necessity of doing all the way up to the present. We have succeeded admirably to the present, but now it seems that we have reached our limit. We have borrowed all we possibly can until the building is completed and it seems that we are unable to raise any more. We send out notices but the money does not come in. We must raise at least \$1700 at once. The contractor must have this in order to carry the work to completion. He is doing the work on about fifty per cent. of the cost of the building. This makes it quite heavy upon him even when we have done all we obligated to do in the contract. We have failed on the fifth \$2,000 payment so far. We are hoping and praying that those that are interested in the work will not allow us to fail at this juncture. We must have money. Do let the brethren come to the rescue in this hour. It will never do for us to fail here.

The chapel site has been sold for \$11,000, but that does not help us at this time, as the transfer will not be made until we move into the new church, and besides we have borrowed and used already of the lot money \$8,000. This is all the cash we will realize from the sale. We will hold notes for the remaining \$3000.

The new church will cost, including furnishings, about \$26,000. We have paid to architect and contractor to date \$8515. We must raise at once \$1700 for contractor which will make \$10,000 paid him. This including the \$3000 in notes will give us \$13,215 which we may say is half of the cost of the building. The other half is not provided for. We will in all probability have to borrow the largest part of it. How blessed it would be if enough brethren would open their hearts and pay off this debt and let us dedicate our church on the opening day and start off without a great debt. Think it would cause great rejoicing. This may sound like idle talk, but nevertheless it is high time that the Christian Church should learn to do things like this and the raising of the \$50,000 for Elon College. It ought not to take the whole Southern church but a short while to give this \$50,000. We are glad to note the progress being made. Our great need is a consecrated and liberal laity. Our laymen must give on a larger scale if we shall meet the growing demands of our work.

At the beginning of the building last August we were something over \$3000 in debt on the lot upon which the church is being built, but since that time enough

money has been given and raised to pay this off. Our receipts have been about \$3500 to date. When we have raised the \$1700 so much needed just now it will carry us beyond the \$5000 mark. Truly this ought to be done at once. We appeal to those who have given to give again. Let every willing heart lend a helping hand in this hour of great financial need.

We are indeed sorry that more of our Sunday schools did not deem it worth while to undertake to help us. I refer to the effort made through the BRICK ENVELOPES during November and December last. A few of the schools did splendidly as you will see from the report below. Why did not all put forth an honest effort? It would have meant so much for the cause and for us who are struggling to meet the obligations that are upon us as a result of the effort to build our house of worship. It is not too late to help. Dear Brother Superintendent, will you not take the matter up, now, in your schools and give us a helping hand? If you cannot put your hand on the BRICK ENVELOPES sent you, drop me a postal and I will supply you with all the envelopes needed.

Schools That Have Reported.

Waverly, Judge J. F. West, Supt.:

Grace West	\$21.20
Alva Gray	3.60
Mollie Gwaltney	12.00
Mary Moss	3.90
Lanna Gwaltney	3.05
Sarah Morris	.95
Ellie Lilly	.40
Cassy Johnson	1.50
Minnie Mallory	.70
Battie Hargrave	1.70
Cora Lee Andrews	.80

Total

Liberty Spring, I. T.

Byrd, Supt.:

Virginia Parker	2.10
Louise Savage	1.20
Georgie May Rodgers ...	6.00
Annie Lee Parker	3.30
Effa May Byrd	1.10
Lola Pierce	2.50
Susie Raby	2.80
Louise Byrd	3.70

Total

Holland, R. H. Reidell,

Supt.:

Henry Lawrence	2.00
Marion Newman	3.00
Erma Reidell	6.00
Total	11.00

Burton's Grove, W. F.

Richardson, Supt.:

Mazie Stainback	3.30
Mrs. Belle Joyner	2.20
G. W. White	.80
Total	6.30

New Lebanon, O. V.		
Cockes, Supt.:		
Annie Judkins	.85	
Carrie Judkins	1.20	
Otys R. Cockes	.95	
Susie Savedge	2.20	
Otevia Price	.10	
Fannie Parsons	1.70	
Total	7.00	
Antioch, R. H. Barrett,		
Supt.:		
Dana Bradshaw	2.80	
Mrs Essie Garrison	.40	
Mrs. C. M. Clement	.40	
Fleeeey Joyner	7.40	
Mrs. W. W. Saunders ...	.90	
J. H. W. Bradshaw	1.00	
Mrs. W. K. Saunders	1.15	
Iola Barrett	1.40	
Total	15.45	
Norfolk, J. J. Pitt, Spt.:		
T. A. Twiddy's Class	1.70	
Mrs Eva Ethredge Lewis'		
Class	1.40	
Baraea Class	.80	
Mrs. A. E. Daughtry	.50	
Total	4.40	
Isle of Wight, L. H.		
Whitley, Supt.	2.50	2.50
Berea (Norfolk, Co.), K.		
S. Gammon, Supt.:		
Lillian Hurdle	2.10	
Emily Eason	1.50	
Mary Hanbury	.60	
Mrs. Lee Mitchell	3.10	
Total	7.30	
Oak Grove, L. S. Park-		
er, Supt.:		
M. V. Riddick	1.45	
Lycurgus Small	1.00	
Olivia Harrell	.70	
Chester Powell	.30	
Helen Harrell	.20	
Total	3.75	
Cypress Chapel, W. H.		
Brinkley, Supt.:		
Mary Ida Harrell	2.10	
Thelma Harrell	1.00	
Helen Brinkley	1.00	
Coleman Harrell	1.60	
Daisy Ellis	.70	
Martha Rountree	.90	
Bertha Brinkley	.80	
Mrs. Juliette New	.40	
Total	8.50	
Grand total from S. S. to date \$138.70		

The ones entitled to the prizes in this effort are: Miss Grace West, first prize, \$5.00; Miss Mollie Gwaltney, second prize, \$2.50; and Miss Fleeeey Joyner, third prize, \$1.00. We wish to thank all the solicitors for their excellent work. We are grateful for every helping hand.

You will see from the above report that only eleven schools have reported. Where are the other thirty or more schools of the Conference? If you have

done as well as the ones that have reported the effort would have resulted in the raising of something over \$500. We sincerely trust the other schools will take up the matter now and give us a helping hand in the final struggle.

Cash Acknowledgements.

Previously reported	\$2392.04
C. D. West	10.00
S. J. Oliver	5.00
Miss M. V. Hodges	1.00
J. B. Philhower	10.00
J. T. Irby	5.00
A. S. Birdsong	5.00
Miss Margie Smith	.50
Sunday schools reported above .	138.70

All the above money has been used and besides all the cash proceeds from the old church site. We have an empty treasury and a payment past due that must be met. We need \$1700. at once and there is no way to secure it save raise it. We sincerely trust the brethren will come to our rescue in this hour and see to it that the work does not have to be delayed for the want of funds.

J. W. Harrell.

Jan. 27, 1910.

NOTICE! NOTICE!! NOTICE!!!

The Eastern Virginia Sunday School Convention closed its last session without knowing where the next session would be held. The Executive Committee was requested to secure a home for the Convention and report the same within two months. The committee utterly failed. We are now getting ready for the next Convention which we wish to make the greatest convention ever held in our church, and yet we have no place to hold it. Shall we still go begging?

Let some Sunday school invite the Convention. Do so at once. Will not the Superintendents of the schools take it up? If that is impracticable, will not the pastors take up the matter? This information is essential to the plans we are laying for the Convention. Write to

H. E. Rountree,
Gen. Secy.

Waverly, Va.

TEACHER TRAINING.

Editor of Christian Sun:—

I notice in a recent issue of The Christian Sun that Prof. W. A. Harper believed that Brother Rountree was somewhat wrong about wanting the question of Teacher Training especially agitated through the columns of The Sun.

He states that Bro. Rountree ought to have said push C. E. topics etc. just as much as Teacher Training. I can't see why when any brother discovers an enterprise of Christianity lagging behind,

he can't bring it up and agitate it along with other leading topics. Bro. Rountree, I presume, saw Teacher Training lagging behind and at once helped it up. And I believe he would help the C. E. movement just as readily, if the need seemed as urgent. I don't believe he means to be partial whatever.

And even if he was partial, he was partial to a righteous cause.

R. M. White.

Waverly, Va.

THAT WASN'T ALL.

Did you ever consider what a singular thing human nature is? Why is it that a man who has neglected a duty, when he has his attention called to it, tries to excuse himself wherein someone else neglected a similar duty? Now, there was Bro. M. W. Butler, who failed to send in the Statistical Table in time to be printed in the Minutes. I explained why the report was missing, and last week he tried to excuse himself by making believe that I had left out the report of the Finance Committee. Now, I said but little in my notice in The Sun because I felt sure all would excuse a middle-aged man intoxicated by the delicious enchantment of "Love's Young Dream" for failing to attend to a matter like the preparation of a Statistical Table of S. S. reports. They say all the world loves a lover, and I reckon that applies to widowers too. But when Bro. Butler tries to excuse himself that way, I must tell the readers of The Sun that that report is printed in the Minutes, every word of it, on pages 9-10-11. The only thing not printed in the Minutes besides that Statistical Table Bro. Butler couldn't prepare in time, is the report of collectors. At this session of the Convention no collectors were appointed, and so there was no collectors' report to print. You see the trouble is, Bro. Butler didn't stay in the house long enough at the Convention to know what was lacking in the Minutes. The idea of a man saying as much as he did in last week's Sun about a report that was printed where everyone who read the Minutes could read it!

Now about the sentence he quotes: "The Secretary was unable to secure the report from Bro. M. W. Butler." I inserted that, intending for it to be enclosed in parenthesis, but the printer omitted the parenthesis. I am sorry they were omitted as they would have shown clearly the relation of the sentence to the Minutes. But let me tell the brother that I had a right to insert an explanatory sentence if I wanted to. Brother Butler says that sentence does him an injustice. But the sentence is true. Now do you call truth injustice? (Continued on page eleven).

NOTES AND PERSONALS.

—Many churches celebrated with elaborate and appropriate services last Sunday the Twenty-ninth Anniversary of Christian Endeavor. Prof. W. A. Harper of Elon College, State President of the North Carolina Endeavor Union, presided at a largely attended assembly at the First Presbyterian Church in Greensboro Sunday evening and delivered the principal address. There were elaborate exercises held, also, we note, in the Christian Church at Suffolk, Virginia.

—Pastor Harrell, of Portsmouth, writes: "We are having the hardest struggle yet to keep work going forward in our church building. It seems almost impossible to raise money since the holidays. If we could get \$1700, we could carry the work to completion now." Bro. Harrell is doing a great and good work in Portsmouth and his supplications to the brotherhood are worthy and urgent. Any contribution in this good behalf now will be timely indeed and most welcome.

—We announce with real pleasure that Dr. A. W. Lightbourne of Dover, Delaware, has accepted the invitation to deliver the baccalaureate sermon at the approaching commencement of Elon College. Dr. Lightbourne is a deep thinker, a ripe scholar, a devout man and a fluent speaker. He will be heard at Elon with delight, and with profit, for he is a man of God with a mighty message. We congratulate the College on its happy fortune in securing him for the occasion.

—Bethlehem Church (Alamance) is called to mourn the loss of two of its valuable, loyal and active members, in the death of Bro. J. Milton Cook and Bro. Eli Iseley, whose illness was spoken of in The Sun a week ago. Two good men have gone to their reward and Bethlehem's number of those who have gone to join the church triumphant is increased in their going, though the church militant will feel the loss of their counsel, presence and good help. Any community or church is the poorer for the loss of such members. Bro. Iseley was 88 years old and Bro. Cook 57. Pastor Holt who buried them will write of their life and going more fully.

—Bro. A. N. Hanson, Barnes City, Iowa, who becomes pastor of our Third Church, Norfolk, writes a kind word of The Sun. "Already it has become a friend because friends write their messages in it." And then this cheerful word of the work he is to take up in our midst: "Wife and I look forward with pleasure to our work in the South among our friends at the Third Church.

The work there has appealed to me from the start, and we hope sincerely that our coming there in June will be of much mutual good to the church and to ourselves. Am glad to hear good words concerning Bro. Keys' work in South Norfolk." Bro. Hanson will receive a warm welcome at Norfolk. We trust that he will feel that The Christian Sun columns are already open to him if, and whenever, he has a message for us in whose midst he is to labor.

—A Laymen's Association, growing out of the Laymen's Movement Campaign in Greensboro, has been organized in our neighboring town of Burlington. An Executive Committee, consisting of two members from each church of the town was created, those representing the Christian Church in this capacity being Bros. W. K. Holt and John R. Foster. A religious census of Burlington is to be taken also, to ascertain who belongs to the church and how many. The first meeting of the Association, says Editor Crowson of The News, was the most thoroughly representative body of men ever seen together in that city. Verily are the laymen becoming interested in Missions, and in church matters. The influence of the great Greensboro Convention is being felt in a hundred ways throughout the State. Its greatness as a Convention grows greater as time passes.

—Bro. T. E. White, one of our faithful and beloved missionaries in Porto Rico, writes us this cheering and happy line dated Jan. 24:—

"Dear Brother Atkinson:—

"A word from Salinas, P. R., may be in season. We have been holding revival meetings since the year began, and God is greatly blessing the meetings. We planned to hold revival meetings during January at Salinas, Jauca, Santa Isabel, Descalabrado; but we are still in Salinas and have no idea when the meeting will close. Thus far there have been twelve conversions and seven additions, and there was never such an interest in religion here as now. It is really good to be here. We have some remarkable conversions, and the meetings appear to be stamped with divine approval. We are praying and longing for a mighty outpouring of God's spirit upon us, and we desire the prayers of all Sun readers. Two of our number have gone to Jauca to hold a week's meeting there. We praise God for what we have seen and felt the past three weeks, and sincerely trust that we have had only a beginning of what may be awaiting us."

This will carry rejoicing to many Sun readers. Bro. White, Bro. Barrett and others are doing a good and noble work in Porto Rico.

—The Ledger-Dispatch, Norfolk, Va., carried in its issue of Saturday, Jan. 29, a fine cut of the Christian Memorialu Temple and its new pastor, Rev. M'Daniel Howsare with a very appropriate word of the great work this church has done in that city and of the excellent work Bro. Howsare is doing. The outlook for this church, in all its departments, is hopeful indeed, declares the Norfolk paper. Pastor Howsare, with his excellent wife who is a ready church worker, has made a good impression upon the people of his charge and of the city, and seems to be getting the work well in hand.

ELON COLLEGE NOTES.

—The series of evangelistic meetings closed last Wednesday evening, with fourteen accessions to the church. The general effect of the meeting is very marked on the community. The number of professions is large but is not known. There yet remain, however, only three or our young men and women in college who are not professing Christians.

—Among the visitors last week were Major Elijah Moffitt of Asheboro, Mr. J. Beale Johnson, of Cardenas, Miss Bronna Clymer, a former student, of Greensboro, and Mr. Ward, father-in-law of Professor Amick, from near Liberty.

—The extreme changes in the weather have brought several cases of 'grip. Among the faculty, Professor Wicker and Dr. Newman have been unable to be out for two or three days.

—Miss Ellen Watson, who has been confined to her room for several weeks went away to a sanatorium in Western N. C. for treatment last Saturday.

—Rev. C. O. Durant, who is pastor of the Burlington Circuit of the Methodist Episcopal Church and who resides here, preached a helpful gospel sermon from the College pulpit Sunday evening.

—The Y. M. C. A. is taking on new life. The meeting Saturday evening, led by Mr. A. C. Hall, was characterized by an impressive spirit of worship. The hall was almost filled and the singing was inspiring.

—The College weekly publication, spoken of in these notes last week, is to make its first appearance about Feb. 15. Dr. Moffitt was chosen President of the stock company; Mr. A. L. Lincoln secretary; Prof. T. C. Amick, treasurer; W. P. Lawrence was made managing editor, Mr. J. W. Barney, Mr. A. C. Hall, and Miss Affie Griffin associate editors. Professor Wicker, circulation manager, and Professor Amick, business manager.

—Under the auspices of the Shakspeare

Class Hannibal A. Williams, a noted Shakspear lecturer, will lecture in the College Chapel Friday and Saturday evenings, Feb. 18 and 19, on Othello and King Henry IV. Mr. Williams is enthusiastically received in many of the largest colleges and universities of this and other countries. A rare treat is here for Shakspeare lovers.

W. P. Lawrence.

THE LAYMEN'S CONVENTION IN DAYTON, OHIO.

Editor of The Christian Sun:—

I am glad to see by a recent issue of The Sun that you and other brethren in the South are fairly in the grip of the Laymen's Missionary Movement. Nothing has pleased me so much for many a month as the knowledge that you have been captivated by that Movement, and I hope that you brethren never will be cut loose from the influence of the Greensboro meeting. In fact, I am sure that you never will want to escape that influence. And furthermore, I am sure that your Missionary offerings will show the results of the Greensboro meeting.

It is my purpose in this brief article to say a little bit about the meeting which has just closed in Dayton.

The Laymen's Convention began in this city Tuesday evening, January 25, and closed Thursday evening. The delegate registration was 1920, being second only to that of the New York Convention. And to say that the men of the Central Ohio district have been thoroughly aroused by the gathering is putting it altogether too mildly. It has been a long time since this city has seen such a thoroughly interested and awakened body of men as has been attending the Convention this week. We have a large Memorial Building, completed only a little while ago, which was used for the main sessions. A very large Presbyterian church was to be used for the day sessions; but the church was so inadequate that the last day all public meetings except the denominational Conferences were held in the Memorial Building.

Tuesday evening, a banquet was given to the delegates, of whom one thousand were served at the Memorial Building, and over six hundred at the Y. M. C. A. Banquet Hall. At the close of the banquet at the Y. M. C. A., the delegates there marched in a body headed by a band and took their places in the gallery of the Memorial Building. All vacant seats were occupied by our townspeople and visitors, so that the speakers of the evening were confronted by a vast audience that was ready for every-

thing that might conduce to a great Convention. At the left of the large platform was stretched the motto of the Movement, "The Evangelization of the World in this Generation." Various other mottoes were used in decorating the hall. The three speakers for the first evening were Dr. Cyrus J. Musser, Editor of the Reformed Church Messenger, Philadelphia, Pa., Col. Elijah W. Halford, of New York; and Mr. J. Campbell White, of New York. They are a strong trio, and it goes without saying that the first evening's session raised everybody's expectation and interest. From that time on the Convention proceeded with increasing interest. We had delegations from many of our Western Ohio churches who shared in the general uplift with the brethren of other denominations.

It is note worthy in the first place that none except straight-forward, legitimate means were used in conducting the Convention and working up the spirit of it. Men who had actually been in the campaign and missionaries from the fields of the world merely pointed out to the men their duty and their opportunities, and the enthusiasm kindled from the beginning. As one speaker remarked, it was perfectly evident that men had had a latent interest in Missions and that something like the Laymen's Movement was all that was necessary to bring the men into active cooperation and support.

It was noteworthy again that the men did not have time to talk about anything except the Convention, and what the speakers had said, and the obligations resting upon the church in behalf of the missionary enterprise. We presume that the press of Dayton gave as hearty and discriminating report of the Convention as the press of any other city gave to any other Convention.

Again it was noteworthy that we had men representing all the different walks of life, men of large means, men of small means, professional men, day laborers, farmers, men of all vocations, and they all saw visions, all caught the spirit of missions, and all were resolved to do more to promote the evangelization of the world. If any amn went to the Convention with the thought that perhaps the evangelization of the world in this generation was impossible, we are sure that he changed his mind before the session closed.

Another thing that was evident: The men caught world visions such as men seldom ever catch except in a missionary convention of by travels abroad in foreign lands and mission lands especially. The tremendous changes in China, Ja-

pau, Korea and India were a revelation to our men who had not dreamed that the world had made such tremendous strides forward.

Still another fact. When it came time for the denominational conferences the laymen were all ready and impatient to act. As is usual, the Cooperating Committee of the Convention submitted a suggestive policy. In this case it included the doubling of foreign missionary offerings for the Central Ohio district. There were plenty of men who thought that 100 per cent. increase was insufficient. There were men who determined that their annual offerings for foreign missions should be increased several times, and when the final report came in at the closing session it was found that all the denominations had adopted the policy submitted and had more than doubled the missionary offerings for the current year.

Mr. Editor, I have not the eloquence that you have with which to describe the Dayton Convention; but I am sure that everything that is true concerning the Greensboro Convention and its results is true and will be true concerning the Dayton Convention. Let me congratulate you and all of our brethren who had the privilege of being at Greensboro. Let us do all in our power to encourage other brethren to attend the Conventions still to be held, and by God's help let us undertake a foreign missionary work that is worthy of a people who have a membership of not less than 115,000 to 120,000 people.

It would be possible, if we only thought so, for the brethren represented in the Dayton Convention to raise the whole \$18,000 which our Mission Board is asking for our foreign work this year, and we trust that God by His Spirit may put it into the hearts of our men to throw themselves into this work and within a year or two double the whole work which we are doing in the foreign field. With best wishes for all the Sun readers, I am sincerely yours,

M. T. Morrill,

Foreign Mission Secretary.

The Executive Board of the American Convention in session at Dayton, Ohio, Jan. 11, 12, and 13 decided that the next session of the American Christian Convention be held in Albany, N. Y., beginning Thursday p.m., October 13, 1910. Columbus, Ohio, Troy, O., Dover, Del., and Albany were the cities petitioning for the Convention. The church in Albany proposes to furnish lodging and breakfast, and serve dinner and supper at 25 cts. each.

HEAVEN.

[Among the manuscripts of N. Summerbell, I find something like the following:]

The word **Heaven** is the symbol of a blessed future. It is the promise of glorious summer, after the winter is past; the sunrise of an endless day; a day without storms, a life without sickness, a home without poverty, enough without toil. It is a kingdom prepared for us from before the foundation of the world; the home of our Father in heaven; the place from which our Savior came, and the place to which he ascended; the abode of holy angels and the spirits of just men made perfect.

Over all the world, the idea of heaven is the thought that fills the heart with hope, and lightens the burdens of life, whether we observe the wild Indian singing of his happy hunting grounds, the Hebrew of celestial Paradise, or the classic Greek of his shady Elysium.

It is supposed by some that the longing desire for heaven, which we find in all nations, came by tradition, handed down from the first parents. They do not conclusively explain how the first parents discovered it, if in no way it was revealed by God.

It is probable that the sentiment is innate; one of the instincts planted in the human heart by the great Creator, to assist in developing and quickening conscience, to be a moral fly-wheel to steady the motions set going by man's tremendous powers.

Some of the strong proofs of heaven's reality are the following:—

1. The universal longing for it. "The whole creation groaneth and travaileth in pain together until now" (Romans 8:22). It is universally admitted that a want, a longing, if not created by some prior improper action, approximately proves a counterpart, a supply, an answer, somewhere. Nature furnishes a healthful answer to every healthful desire.

2. Other kinds of living beings in the earth reach the perfection of their nature; their full development. Man does not. Another existence is needed for him.

3. If there is no heaven, the visible creation lacks utility. The greatest thing, man, simply dies. In that case, what would have been the use?

That we cannot see heaven is a trivial point. Even of the material universe the great forces, gravity, electricity, chemical affinity, and others, are not visible. Surely the untold millions of starry worlds are not merely bulk and weight.

With Christians, **heaven** signifies the

good world, the abode of God. It is the name of the place and the state of happiness.

But the thought of heaven is universal. Among the old Greek writers Aristotle said, "All men, whether Greeks or barbarians, have a conception of the gods;" and all agree in placing the habitation of the gods in the most elevated region of the universe. Plato is equally explicit. The same is true of Egyptians, Germans, and all ancient and modern nations.

Heaven is the most precious place thought of by Christians; their rest from toil and care; their refuge from sin and sorrow; their journey's end. To Christians it is the mother world, the good world, the abode of God, the future home. There they expect to meet and see their Savior, their departed friends, the good angels, and their God. Our best thoughts are related to heaven. When we think of God, we think of heaven. When we think of meeting our friends again, it is in heaven.

The thought of heaven is a help to holiness; just as the presence of great, good people, is a help to virtue and a good life. It draws men to God.

Of all the Bible teachers, Jesus most frequently speaks of heaven. Consequently, in speaking of it, we follow his example.

It is a place. It is also a condition.

Paul said, "For me to live is Christ, and to die is gain." Once he said, "The time of my departure is at hand." He hoped to be "with Christ."

"Lay not up for yourselves treasure on earth." The Savior plainly taught that our hearts should not be set on the earth. And the apostle said, "Set your affections on things above, and not on things of the earth." Christ went to prepare a place for us. He desires us to be with him.

Where is your home, if your earthly house falls?

Where is your name written?

Where is your citizenship?

Where is your inheritance?

Where is your treasure?

Where is your enduring substance?

Who will be with you when you leave the body?

Where is your mansion?

Where is the place Christ went to prepare for you?

Where is your heart?

J. J. Summerbell.

Dayton, Ohio.

—An epidemic of small-pox has broken out in the Baptist Orphanage at Thomasville, N. C., where there are three hundred or more children. There were fifteen cases Monday 7.

MEN OR MONEY, WHICH?

Dear Bro. Atkinson:—

I have read and reread the article by Bro. H. C. Simpson of Greensboro in The Sun of Jan. 26. I have read The Sun and many other religious papers for years past and observed some things in daily life, and by meditation upon the Word of God, but to my mind, this comes nearer to the right ring with reference to the Christian church than anything I have seen or heard yet.

It seems to me in these latter days, so much has been said and done towards and about church buildings, mission money, college donations, endowment funds, and the like, that it reminds us of a time when people tithed anise and mint and cummin and neglected the weightier matters. And shall we be surprised one day at an answer, "These ought ye to have done and not to have left the other undone." We read again of a people who first gave themselves and then these other gifts.

We read again that where men's treasures are, there will their hearts be also. Does it not follow that if a man's heart and life are yielded up to the Holy Spirit, his treasures will be also at His command?

At least this is my experience and that of many others I could mention, and would be I believe of many, many more of the laymen of our church when our lives become fully yielded up to God. This must come largely through and by the ministry and those in the lead generally.

Why don't we tarry until we receive the power of the Holy Spirit coming upon us and then go out and preach Christ unto the people instead of preaching about so many other things? Preach with a heaven born conviction and a purpose from which nothing can swerve save the hand of God.

Preach a real heaven and a literal hell into which all the wicked shall be turned with all the nations that forget God. Preach a salvation that will reach the coarsest of sinners and so transform their lives as to make them citizens of a Heavenly country. Preach with the Holy Ghost sent down from heaven.

Like begets like. When we have leaders after this sort we will soon have people of the same kind and then there will be men and money to carry forward the work of God.

O. J. Cockes.

Elberon, Va.

—Durham, N. C., is in a campaign of ten days' duration to raise \$16,000 for foreign missions, carrying out a pledge through its representatives, made to the recent Laymen's Convention.

THE BELOVED CHURCH AND FULL SALVATION.

Our venerable and much beloved brother, Rev. J. H. Barney, Clearville, Pa., writes a personal letter to the editor with many kind words and of gracious sentiments. The letter containing these is of public interest and continues thus:

"God bless the Christian Church and make it worthy of its position before the world—a church with the best creed, the Bible, the best name, Christian, the best fellowship, Character. I love the Christian Church, the church of my early youth, the church of middle manhood, the Church of my old age. For over forty years I have preached her blessed doctrine of repentance toward God, faith in Jesus Christ, God's only and well beloved Son, that the blood of Christ cleanseth from all sin; obedience to the commands of Christ as the Head of the Church and a pure holy life as essential to salvation. I have crossed towering mountains, forded swollen streams, faced summer's heat and winter's chilling blast, have seen perhaps more than a thousand turn from sin and accept Christ as their personal Savior. Many of them have passed over to the unseen world who left the evidence of full salvation in Christ. And now, brother, I am urged by some who were not born when I was preaching this blessed Gospel of Christ to let God do a work for me so I can preach a Christ who saves from all sin. Bro. Editor, when God for Christ's sake forgives a man's sins, does he forgive all his sins or only a part of them? David prayed to the Lord and said: Wash me and I shall be whiter than snow. Was there any sin there?"

Answering Bro. Barney's question briefly, we cannot conceive of how our Savior could forgive a man for part of his sins and let him retain part. Ours is not a partial Savior, for He "cleanseth from all sin." Ed.

WHY A TUBERCULOSIS EXHIBITION?

Traditionary error as to the nature of disease, and ignorance as to the right care and use of the human body, plus badly developed community life, present a situation alarming in its bigness and complexity. The concrete results, in one direction, is tuberculosis or consumption, which is much more than a mere disease or cause of death. Rather is it the evidence of ignorance and filth, neglect and greed. It is but the penalty exacted from bad living conditions, the reminder of precautions which ought to be taken, and the warning of further levies upon the lives and happiness of those who neglect or are neglected.

To get rid of this chief among diseases and to solve century-old problems are objects not to be attained by specifics either in medicine or social welfare. Because of the immensity and intricacy of the undertaking unusual methods are being more and more adopted in an effort to educate and awaken people concerning the nature and significance of the situation. Among these no agency has been so thoroughly utilized by the campaigners against tuberculosis as the traveling exhibition. Americans are said to be an "exposition people." Not alone have they made possible a long list of "international" and "centennial" affairs of greater or less magnitude, but the less ambitious and specialized exhibition has had a wide vogue. Art and education, business and industry, recreation and health have been duly displayed. Frequently in the course of a season Madison Square Garden in New York, and the Colosseum in Chicago have afforded a more extensive and successful series of desirable exhibits than most of the widely heralded expositions.

Tuberculosis, health and social welfare have had an increasing share in these localized exhibitions, but it is the "traveling" or moveable exhibition which has been claimed particularly for the tuberculosis work. Corn, just common field corn, is the only near rival of tuberculosis as a provoker of traveling exhibits, which in the Central West with experienced demonstrators, trained lecturers and abundant illustrative material have added largely to the production of America's distinctive cereal. With the possibility of far less immediate and spectacular results, the traveling tuberculosis exhibit works inversely, seeking to restrict the production of the deadly but minute plant organism which is apparently native to all climates and found in all lands.

LOOKING AT THINGS WHICH ARE NOT SEEN.

We must not despise the things which are not seen. They are important, even essential. They require much time and attention. Food to eat, raiment to put on, houses to live in, money, farms, institutions, all appeal to us as things which are necessary to life in this world. Only fanatics affect to despise these things. There is beauty as well as value in things which are seen. The landscape, the sunset, the flowers, masterpieces of architecture, painting and sculpture appeal to a noble faculty of the mind and help to develop and improve the race of men.

But these things are secondary. The Creator made us for something higher.

Our Lord is very bold when He speaks of these things. He says, "Lay not up for yourselves treasures on the earth." "Take no thought, saying, What shall we eat, or what shall we drink, or wherewithal shall we be clothed? Your heavenly Father knoweth that ye have need of these things. Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." And Paul says, "We look not at the things which are seen, but at the things which are not seen."

It is not easy to look at the things which are not seen. We have so much to do with the things which are seen that we are lable to forget the things which are not seen. Historians dwell almost exclusively on the things which are seen. Scientists, business men, busy women, professional men, are occupied all the day long with the things which are seen. Things which are not seen are apt to be pushed into the background by the present and pressing necessities of life in this world. It requires a prayerful effort and a mind enlightened by the Holy Ghost to look at the things which are not seen.

But when our eyes shall be opened we shall see the transcendent importance of the things which are not seen. Here is our strength. The Bible tells us that Moses endured as seeing Him who is invisible. Here is the hope of the world. Only by looking at the things which are not seen can we be saved from despair. Many have absolutely no hope for the world. They tell us it would be better if the earth were a burned-out cinder like the moon, uninhabited and uninhabitable. Most men, they tell us, have no fair chance for life. Cruelty and oppression dominate the social order even in the best country in the world. Love is kindled in the bosom only to be quenched by the cold waters of some dark river. We build our homes with labor and trouble and they crumble over our heads before we have time to enjoy them. Joy blooms like a summer flower only to be blasted by an early frost. Beauty fades while we behold and admire. Love is a disappointment. Joy is a mockery. The world is a lie. Life is a failure. So speak the prophets of despair. And why do they think so? Because they look only at things which are seen. No man who looks at the things which are not seen was ever a pessimist. He is a man of hope and victory.—N. Y. Christian Advocate.

—Feb. 1st William Hodges Mann became Governor of Virginia succeeding Governor Claude A. Swanson, who has served four years.

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J. O. Atkinson, Editor and Publisher.

Important Notice.—As readers will see, The Christian Sun is now published at Greensboro, N. C. The office of publication there is 302½ South Elm Street. Our editorial office, however, remains at Elon College, N. C., to which all letters and communications to the Editor should be addressed, as heretofore.

THE SUFFOLK CONVENTION.

The next session of the Southern Christian Convention, as has been announced, meets at Suffolk, Va., Tuesday evening, April 26th of the present year. Every session of this Convention, which meets biennially, marks an epoch in our work as a Church, and means more to us as a people, than any other gathering that assembles. The Convention shapes the policy of our work as a church, and marks out the course, in many measures, that our efforts and endeavors shall pursue. To this body our general enterprises, Missions, Education, Orphanage, Publications, Young People's Societies, and other interests, make their report, and by the Convention the policy of these enterprises is shaped and determined.

The diversity as well as the magnitude of these enterprises, makes manifest the urgent need of the wisdom, caution and counsel that should be carried into such a body. The Convention is worthy of, and should have, the best that all its members and friends are capable of giving. In a multitude of counsel there is wisdom. Every delegate elected to the Convention owes it to himself, to his church, and to the Conference that elected him, to attend the Convention, and to carry into it the very best of energy, interest, zeal and wisdom of which he is capable.

Because there are larger things than ever for the church to attend to and undertake, this should be the most largely attended Convention we have ever had. There is power, weight, influence, inspiration, in sheer numbers. Let us see to it that the numbers are not neglected. The Convention needs members, those who are chosen to attend, and friends

and visitors who are interested in matters of our calling and our undertaking.

If ministers, with their meagre salaries and many duties, can take their time, to attend the Convention, they should certainly be met there, and assisted and encouraged by, the laymen. To this writer's thinking, the greatest single need of the Convention is a larger attendance, and a deeper interest, on the part of the laymen.

There is a deepening and quickening of interest among laymen generally in church work. Cannot the laymen of our own beloved church be gotten together, in increased numbers, to attend this Convention, and give to it the benefit of their business methods and brotherly counsel and influence? This is the supreme question.

We met an interested layman the other day. "Are you going to attend the Suffolk Convention?" was our first question. "I am already planning to that end and would not miss it for a hundred dollars," was the quick response. If that feeling is prevalent among laymen generally the success of our next session is already assured. Here is hoping that such a feeling is prevalent, and that our next Convention will be largely a laymen's Convention.

FIRST THINGS FIRST.

Seek ye first the Kingdom of God and his righteousness, and all these things shall be added unto you.—Golden Text for Sunday, February 13. A seven minutes' sermon.

We once heard Rev. G. Campbell Morgan say that many persons seem to have completely turned around the Bible text, "Arise, take up thy bed and walk," and seemed to read it, "Walk, take up thy bed and arise." Many wanted to walk before they were willing to take up their bed, and take up their bed before they were willing to arise. The disposition was to take last things first.

A similar spirit seemed to prevail as to our golden text. Men wanted to add all these things—houses, lands, bank accounts, wealth, luxuries, ease—and then at a remote period somewhere in their lives, to seek the Kingdom of God and his righteousness. We shall never be able to improve on the divine order. God will do the adding if we will do the seeking, seeking first things first.

Addition and multiplication are divine attributes and so belong to God. Subtraction and division are human attributes and belong to man. Man can no more create an ear of corn than he can create a world; no more make a plant than he can make a planet. Paul may plant, Apollos water, but God giveth the increase.

Man has ever been haughty, ambitious, dominant. He wants the additions, but does not want to acknowledge that God gave them; seeks the beneficence and emoluments of the increase but does not realize, and recognize with becoming humility and gratitude, that God confers these. We seem to prefer to worry without God rather than to work with God. We are not willing to say, as said a wise one, "We are workers together with God." All work and no worship is as vain, as empty and as foolish as is all worship and no work. Work, worship and worthy are all kindred terms. And we become worthy of work through worship. Worship makes us worthy, and being worthy not only fits us for work, it shows us how to work, and gives us strength for work. Unless one worships before one works, and while one works, one will certainly worry while one works and after one works.

But look what majesty, what royalty, what exaltation! Seek a kingdom. Evidently God wants us to be kings, love royalty, wear crowns. That is lordship. He would have me lift my head to the heavens, and dwell among the stars. Poor, foolish, simple thing I have been. I have worn out my while seeking things, absorbed my mind in sordidness and covered my head and heart and hands with dirt. My Father bade me seek a Kingdom. I refused to take Him at His word and have sought instead a crown of my own creation, an empire of my own making, and glittering robes without even the first emblems of royalty. My Father wanted me to have a Kingdom AND things. I have sought things, pursued things, been enamored of things till I have forgotten my kingship, and now am all unworthy of it. Father forgive me my folly, remove my shortsightedness, have mercy upon my weakness and my infirmity. Since thou wouldst give me a kingdom by seeking Thee, forgive Lord that I have served Mammon and have become a subject, a slave, a serf. That I wallow in the mire is no fault of Thine. I brought this upon myself by seeking not thy kingdom and mine, but mine without thine. And now I have none. Help me, loving Father, to face about, and come to better things than this: Thy Kingdom first, and then what thou wilt afterwards.

HOLDING CHURCH MEMBERS.

In a recent "Message to the Church," Dr. J. Wilbur Chapman, successful evangelist and great preacher, strikes the key note of the situation when he says "The Church must care for her own. We do not need ministers who can 'draw' so much as churches that can 'hold,' by sympathy, by love and by the power

which comes from walking with Christ."

When one becomes well acquainted with the membership of many churches, one asks, "What is the church doing to hold those who have been brought in, and to help them?" The preacher may preach and preach and preach, but unless his church will hold, hold "by sympathy, by love and by the power which comes from walking with God," his preaching in the final will count for little. What every community needs is a working church, a church membership that shows a willingness and a readiness to sympathize with, to love, and to help one another. That is a dead church indeed that does nothing to help hold what has been reached, and build up its own membership. The church needs to build from within.

SUFFOLK LETTER.

I am writing this letter for children. It is the first letter I have ever printed for children. I hope children will read this letter and profit by reading it.

I am going to tell two stories and both of them are true stories. I am going to give names and places. The facts were gathered several years ago, and the little boys are young men now. They are both good young men and both of them are in school and they are members of the church.

The first story is located in Suffolk, Va. There was a little boy who had a "billy goat" and he was very much attached to his goat. I suppose all boys who have "billy goats" love their goats; and goats love boys. I have often wondered which was the proudest, the goat or the boy. Well, this Suffolk boy's father was sick in bed and quite nervous. He was a merchant and an excellent man and a good father. The goat bleated in the yard till it annoyed the sick father. He told his little boy that if that goat did not stop making so much noise he would have to leave the yard. This troubled the boy, for he did not want to give up his goat. In his trouble he went to the Lord in prayer. His mother overheard his prayer which was something like this: "O Lord, you know I have a goat and you know I love my goat. Papa is sick and the goat makes so much fuss that papa says I will have to send my goat away, if he does not stop making so much noise. You know I do not want to part with my goat. Won't you please make my goat stop bleating? and I will be a good boy. Amen."

The goat did stop bleating, the father did not send the goat away, and little Otis Smith thought the Lord answered his prayer.

The second story is located in Waverly, Va. It was wintertime. This little boy had a rabbit trap set in his garden. He had caught no rabbit and was greatly disappointed. One night his father heard him praying before he went to bed, and his prayer was after this fashion, "O Lord, you know I have a rabbit trap in the garden and I have caught nothing. You know I want to catch a rabbit in my trap. Lord, you know where my trap is and you know where all the rabbits are; and you can make a rabbit go in my trap. Please make a rabbit go in my trap. Amen."

The next morning Jesse West found a rabbit in his trap and was a very proud boy and felt that his prayer was answered. Judge J. F. West told me of this several years ago.

These two boys still believe in prayer. Otis S. Smith, Jr., is in the V. P. Institute and Jesse F. West, Jr., is in Washington and Lee University.

I am putting these two stories into print without their permission; but the stories are so sweet and beautiful that I thought they would excuse me. I hope that all the children who read this letter will carry all their little troubles to the Lord in prayer.

I have no doubt that many of the troubles of grown people could be more easily solved in prayer than by trying to work out of them ourselves. We try to do so much that God would do for us, if we would carry it to him with a child's faith. The Christian world has gone too far into intellectual research after spiritual knowledge and left out the simple faith of the little child. Skepticism is not inherent but comes with maturer years when reason and experience seize the reins of the soul.

My love for children, for their faith, for their affection, for their religious inclinations, and for their grasp of essential truth, grows upon me with the passing years.

W. W. Staley.

NORFOLK LETTER.

I do not know whether it was from force of habit or not that our weather man predicted fair weather again yesterday, but whatever was the reason for his prophecy, he missed it very much, as during Sunday-school hours, it began to snow, and continued quite a heavy fall of snow for about three hours, after which it cleared up, and continued to get colder until this morning when we had the coldest morning of the winter.

At the Third Church yesterday we had the largest Sunday-school since we have been having a morning school, having seventy-eight present, with five new scholars.

Mrs. Evans is so far recovered as to be able to leave the hospital, but has found it wise to discontinue house-keeping, and at present they are boarding with the family of Mr. Jas. A. Eley on 3d street.

The Ladies' Aid Society held a very enthusiastic meeting Wednesday afternoon with Mrs. A. B. Jarvis, 310 31st St. They had four new members to join their society at that meeting. Plans were laid looking to the beginning of a building fund, by the Ladies' Aid Society which shall be accumulating against time, when we will be ready to build a permanent church house. The Ladies' Aid Society will give a reception, which is intended as a social affair in honor of Brother Keys, at the home of Brother and Sister T. E. Porter on 34th St., Friday evening of this week, at which the members of the church and the congregation are expected to be present.

Sister Howsare has been indisposed for two or three days, being under the care of a physician, and unable to fill her place in the Sunday-school yesterday is much improved to-day.

Mr. J. L. McKenney and wife, father and mother of Mrs. Howsare, of Yellow Springs, Ohio, are spending some weeks with their daughter, at the parsonage.

We wish for them a pleasant stay among us.

The Local Christian Ministerial Association is in session to-day in the study of the pastor of the Memorial Christian Temple.

Rev. C. E. Stuart, of Ashland, district field secretary for the Anti-Saloon League, spoke at the Temple in the morning, at the Third Church in the afternoon and at the Main St. Church at night. Bro. Stuart gave up the pastorate of one of the strongest Baptist churches in Richmond and accepted this work at about \$800 less salary than he was receiving, and still some people say that preachers only work for money.

J. W. Manning.

If each worker realizes himself as a temple of the living God, an instrument possessed and governed and used by the Almighty, there is no place for discouragement. Before Him, the hard, dry rock shall be turned into a pool, the flint into a fountain of waters. The purposes of God shall stand, and none can stay His hand, or say unto Him, "What doest Thou?"—J. Hudson Taylor.

Do not say, "Is God able?" Say rather, "God is able!"—Andrew Murray.

"If we urge men to enthrone Christ in their hearts, we must ourselves believe in his universal triumph."

THE CHRISTIAN ORPHANAGE DEPARTMENT.

CHILDREN'S CORNER.

The Band of Cousins.

Jas. L. Foster, Sec., Elon College, N. C.

"He that hath pity on the poor lendeth unto the Lord, and his good deed will He pay him again."—Prov. 19:17.

Amount brought forward\$134.57

Dues:

Minnie Highsmith	\$.10
Paul Hooper Strader	5.00
Blanche Kernodle	.25
Addie Newman	.10
Clarence Newman	.10
Maryon Saunders	.10
Susie R. Watson	.10

Monthly S. S. Offering:

Waverly Va.	19.34
Henderson, N. C.	2.28

Thanksgiving Offering:

Bethany, Va. ch.	11.39
George R. Dunn	2.00
Rev. A. Gutter, N. Y.	1.00
Center Grove N. C. ch. ...	1.35

Special Offering:

Mrs. Bettie Cates (support of children)	3.00
Amt. 3rd week 1910	46.11

Total\$180.68

Elon College, N. C., Feb. 2, 1910.

My Dear Children and Friends:—

Nineteen and ten is starting off very hopefully and we feel encouraged to hope much for this great year. We are anxious for more cousins, and would like twenty-five to fifty short letters each week. Then there are so many Sunday schools that are making no offering at all. The General Convention requested all Sunday schools to make one Sunday offering per month for the support of the orphanage. Only a small number are doing this. Is your school making the monthly offering? The Orphanage needs a regular income and if all our schools would take the offering the total amount would keep our running expenses paid; and our specials could be used for better and more extensive equipment. Think about it, dear superintendent and school and if its only fifty cents or a dollar—whatever the school may offer—just send it along. God will bless and multiply the pennies of our Sunday school children and make them buy pounds of living for our children.

Maggie Viola and Wannie Councilman were received at the Orphanage Feb. 1, 1910. Viola is nearly nine and Wannie nearly seven years old. This gives us

thirty-three children present, two more accepted and other applications turned away on account of children being too young and our income too small to take more at present.

We pray that God may soon enrich some purse and make liberal some hand and give us "A Babies' Building" when no little homeless one shall be turned away. This, my Christian friend, is the noblest investment you can make. Invest in weak, helpless, homeless and dependent orphan babies and reap a harvest of Christian manhood and womanhood! Let everyone rally to the noble work.

Yours sincerely,
Uncle Jim.

Taro, Va., Jan. 23, 1910.

Dear Uncle Jim:—

Enclosed I send my dues for January. I am going to write every month in 1910. It snowed here Friday night and a little snow is still on the ground. I will have examination on history of Virginia Tuesday. With best wishes for the success of the Orphanage,

Yours truly,
Susie R. Watson.

A faithful cousin you proved last year, Susie, and I am glad to hear of your determination for 1910.

Henderson, N. C., Jan. 27, 1910.

Dear Uncle Jim:—

We start out the new year by being late. "But better late than never." Hope you and all the orphans had a merry Christmas. We will close with our dues, 20c., and much love to all. We went to the country Christmas, so you know we had a nice time. Your niece and nephew,

Addie and Clarence Newman.

The country is a good place to give little folks a fine time. Santa is generous in the country as well as in town.

Graham, N.C., Jan. 28, 1910.

My dear Uncle Jim:

I am a little late this month, but I have been sick. I am as gay as I can be now. My little cousin, Fannie Isley, is visiting me and we have some good times together.

I must close with my 25 cts. Love to all the little cousins. Your little niece,
Blanche Kernodle.

Little Blanche is gay again, and so we know she must be well. What a blessing to have good health!

Summerfield, N. C., Jan. 31, '10.

Dear Uncle Jim:—

Enclosed find check for five dollars to help support the little orphan children. I will close with much love to Uncle

FREEMAN DRUG CO.,

Dealers in

DRUGS, MEDICINES, PATENT MEDICINES,

and Druggist sundries, Perfumery, all popular odors, Toilet and fancy articles, Combs, Brushes, etc.

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To Drive Out Malaria and Build up the System.

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children. 50c.

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For Croup It relieves in 15 minutes, sends stimulating, relaxing vapors down the throat with every breath, and also stimulates surface of chest.

For Pneumonia Colds, Bronchitis, Hoarseness, it has no equal in promptly arresting these dangerous affections. Nips all congestion and inflammation in the bud. It's the great Emergency Remedy. Have it ready.

All druggists, or by mail.

VICK'S FAMILY REMEDIES CO.
Greensboro, N. C.

For free sample specify department No. 4.



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Greensboro, N. C.

For free sample specify department No. 3.

Jim and the little orphans.

Paul Hooper Strader.

P. S. I am going to school and am learning very fast. P.H.S.

A nice help, Paul, for which we give you many thanks. Cannot you renew your letters for 1910?

Chipley, Ga.

Dear Uncle Jim:—

I am going to school now. I am 11 years old. I was born Oct. 22, 1899.

I did not go to school the first two weeks because Alda, my sister, had the mumps. Mary and Alda both took them. Alda did not get to go back to school till today. You will find 10 cents for Feb. Your friend,

Minnie Highsmith.

Guess Sisters found the mumps a bad companion. Get them to join the Band with you.

Elon College, N. C., Jan. 20, '10.

My Dear Uncle Jim:—

I have had a birthday since I wrote you, and Santa Claus has been around too. I am still enjoying my presents, especially my "Art Desk." The drawing board is such fun. I make figures and letters and draw cats and rats and lots of funny looking things on it.

I am so glad you people at the orphanage had so many nice things Christmas. To-day when I saw the orphanage boys and girls going back to school from dinner, eating a big red apple, I thought that barrel of apples must be gone now.

Here is my dime for January and a big wish for a prosperous year.

Fondly yours,

J. Maryon Saunders.

The nice apples are "all gone" now, Maryon, and the children are hoping to hear Santa's sleighbells again soon.

(Begnu on page three).

Let me tell the circumstances and then it can be decided whether it does him an injustice or not. Bro. Butler promised to send me that report within a week after the Convention. He failed to send it within a month, and never sent a word of explanation. A man is doing himself an injustice when he fails to keep his promise like that. I wrote to Brother Butler several times and even went to Newport News to try and get the report and found him gone off to some pleasure resort for a month as one of his neighbors told me. He had failed to keep his promise, failed to answer my letters, and was gone for a month. Now did my sentence do him an injustice?

Brother Butler says it was impossible to make out the report. I would like to know how long it required for him

to find that out. I said what I did merely to explain the absence of the Statistical Table, and not as any charge against Bro. Butler. It is true it told of his neglect of duty, but we could all have excused him under the circumstances. But what can excuse a man for accusing another in order to cover up his neglect?

Now may I not ask this question, Is This All? If Brother Butler wishes any further information in regard to this matter, I shall be glad to furnish it. Stanley C. Harrell.

Holland, Va.

A Practical Solution.

The question of the increased cost of living has become a national one. Congress is now investigating the great question, and trying to learn the cause of the continual increase in price of the necessities of life. The people of Windsor must have been studying the same question, and helped to solve the same in a practical way for their pastor. On Tuesday night, Jan. 25, we heard some one on our front porch, and when the door was opened we were told others wished the use of our house for a short while. Then came in the good Windsor people, bringing sugar, coffee, flour, potatoes pickles, canned tomatoes, cherries, and blackberries, postum, lard, sausage, backbone, soap, confectioneries, eggs, and perhaps other things I cannot remember. These gifts are highly appreciated both for their intrinsic value and on account of the spirit that prompted them.

May God bless each one who took part in these acts of kindness. When the material needs of life are met, we can give ourselves more fully to spiritual matters than when we must engage much of our time considering how these needs are to be met. R. H. Peel.

—Seventy miners were killed and scores of others were injured in a terrible explosion in a coal mine at Los Espenanzas, Mexico, Feb. 1.

—Provisions for a State-wide prohibition law have been introduced into the Upper House of the Virginia Legislature. The bill favors submitting the matter to a vote of the people when one-fourth the number of qualified voters of the State shall have petitioned such an election.

—The board of trustees of the Peabody fund for the advancement of education in the South gave \$1,000,000 last Monday for the establishment of the George Peabody College for Teachers to be located at Nashville, Tenn.

—The Ways and Means Committee of Congress has decided that Congress

should make a thorough and exhaustive investigation of the high cost of living. Pres. Taft favors the investigation. It is claimed by many that the "ruinous trusts" are back of present high prices for the necessities of life.

—Heartiest congratulation to our hustling and enterprising friend, Editor H. B. Varner of the Lexington Dispatch. Editor Varner is not content to edit and manage "the biggest and best country weekly in the South," but now comes out with new aspirations for other achievements in the journalistic line. "Southern Good Roads," Vol. I, No. I, Lexington, January, 1910, H. B. Varner, Editor and General Manager, is a magazine of taste, beauty and merit. This venture is in behalf of a great and worthy enterprise, good roads in the South, and if anybody can make it go, and bring good roads, Varner can. We trust he shall have a hundred thousand subscribers—and he deserves them—before the year is done.

"Idunno how 'tis, sir," said an old English laborer to his clergyman, in reply to a question respecting the bad behavior of his children, "I dunno how 'tis; I beats 'em till they're black and blue, and when they won't kneel down to pray I knocks 'em down, and yet they ain't good."

"There is a saying old and rusty

(But as good as any new):

'Tis — Never trouble trouble,
Till trouble troubles you."

"If care you've got to carry,

Wait till 'tis at the door,

For he who runs to meet it

Takes up the load before."

—Selected.

A PRAYER.

Give me understanding and I shall keep thy law.—Psalm 119:34.

Being perplexed, I say, Lord make it right!

Night is as day to Thee, darkness as light.

I am afraid to touch

Things that involve so much—

My trembling hand may shake,

My skillless hand may break—

Thine can make no mistake.

Being in doubt, I say, Lord, make it plain!

Which is the true, safe way? Which would be vain?

I am not wise to know,

Nor sure of foot to go;

My blind eyes cannot see

What is so clear to Thee.

Lord, make it clear to me!

—Selected.

YOUNG PEOPLE'S DEPARTMENT.

Exponent of the Young People's Convention.
Christian Church, South.

Watchword; A Christian Endeavor Society in Every Church; Teacher-Training and Organized Classes in Every Sunday School

Devoted to the interest and advancement of Sunday Schools, Teacher-Training, Organized Classes, Cradle Roll, Home Department, Christian Endeavor, Missionary Societies, Temperance Societies, Aid Societies, Civic Righteousness.

W. A. HARPER, Editor and Field Secretary, Elon College, N. C.

[All notes and contributions for this Department should be sent to W. A. Harper, Elon College, N. C., who extends the Church at large a cordial invitation to furnish him with any note of interest to our Young People, particularly information in regard to any forward steps, new movement, or new organization looking to progressive and effective service. All items under this Department not signed are by its Editor and Field Secretary.]

ORGANIZED CLASSES: AND ADULTS IN THE SUNDAY SCHOOL.

The weakness of the modern Sunday-school has been its head, its adult department, what might appropriately be styled its forgotten or neglected department. In our secular educational system, reform measures have always begun at the head and worked down; beginning in the university they have descended to the college, thence to the secondary and primary schools. How different in our religious educational system! Here we first perfected the primary department, then the intermediate, and are just now at this late date adjusting ourselves for the perfection of the adult department, the head of the whole system. Because of this reversion of the natural order the Sunday-school has been woefully hampered, has been wonderfully crippled as a soul-saver. Does not this serious mistake account in large measure for the lamentable fact that more than fifty per cent. of our Sunday-school pupils are forever lost to the church?

But this lack of thought and attention to methods for the adult department has not been the only cause contributing to keep the grown-ups out of the Sunday-school. The superintendent, for instance, always addressed his hortatory remarks to the "deah children". Now grown people are not "deah children" and they do not appreciate being called such. This all but universal tendency in the superintendent has led to the false impression that the Sunday-school is an effeminate affair, adapted to children, perhaps also to women, but not demanding virile qualities, rather beneath the stalwart energy of aggressive manhood. So long as grown people regard the Sunday-school as being effeminate and goody goody, the majority of them are going to steer clear of it,—at least that is what they did do and are still doing

where the adult department is yet neglected or forgotten and where these erroneous notions are still abroad and the remarks of the venerable superintendent, the devoted pastor, or the chance visitor with hortatory propensities are directed to the "deah children."

Still another force operating to keep the adults out of the Sunday-school is that they have been treated as infants, not as adults, by their teachers. They have been fed on the sincere milk of the Word when their constitution demanded and their religious nature craved the strong diet of spiritual meat and drink. They have been further treated as babes and sucklings in having everything done for them and having no distinctive work to do themselves. All these evils the Organized Class remedies. It provides for such methods of teaching as the class really wants, usually keeps out of the closing exercises of the school and so escapes the remarks directed to the "deah children", has no effeminacy or goody-goodiness about it because the class determines what characteristics it is to have, and gives every one of them some definite work to do. Thus the Organized Class brings the adults into the Sunday-school and keeps them there. It is useless to take time to explain the advantages of this fact to the Sunday-school, but I feel sure nine-tenths of the problems of attendance and of an adequate teaching force will be solved by getting the grown-ups intimately associated in and thoroughly identified with the Sunday-school.

A Few Remarks.

This editor regrets that all the matter sent in last week for this department relative to the Laymen's Convention and the Eastern Virginia Primary Union was crowded out. We had hoped (and had so promised our brethren) that from the Greensboro Laymen's Convention to the Suffolk Christian Convention we would hammer away on the Laymen's idea. When, lo, the form-maker or the printer's devil or some other force has upset all our fond hopes. Brethren, we are not to blame.

Teacher-Training to the Fore.

About ten days ago this office mailed about 150 letters relative to Teacher-

Training. We hope those who received them will write us at once what they will do. Between now and our approaching Southern Christian Convention session in Suffolk we hope to organize many new classes. Two have just reported. The Third Church of Norfolk, and the Church at Keyser, N. C. The Wakefield Church (Va.) and all the churches in Tidewater, Virginia, are strongly agitating the matter. Together, brethren; our hands are to the plow, let us not turn back.

The Christian Church in North Carolina last year gave six cents per member for foreign missions. Is this not a matter for prayer and action? Shall it be so next year? We think not.

Mottoes of the Laymen's Missionary Movement.

We give here without comment, with the hope that every reader will ponder them well and pray over them earnestly, the mottoes that hung on the walls of the assembly room of the Laymen's Missionary Convention, which met in Greensboro recently.

"The world for Christ in this generation."

"The light that shines farthest shines brightest nearest home."

"The field is the world.."

"The promise is unto you."

"Christ is either Lord of all, or He is not Lord at all."

"Love never asks how much must I do, but how much can I do."

"Consecration to God means service to man."

"Ye that are men, now serve Him."

"We cannot serve God and mammon, but we can serve God with mammon."

"God's plan depends on man."

"No one ever becomes great except by identification with some great cause."

"The genius of Christianity is obedience to Christ."

"Partial surrender means partial life."

"This is the only generation we can reach."

"The goal of history is the redemption of the world."

"We can do it, if we will. We can do it and we will."

C. E. TOPIC FOR FEBRUARY 13—A FEW SUGGESTIONS.

Bible Texts That Help Me:—

Psalms 119:97-104.

The Leader.—The leader should be one who has been and is a discriminating Bible student, one who knows the value of Bible texts. Perhaps he will have a favorite book in the Bible, or a favorite chapter, or a favorite verse; if so he will do well to speak of it briefly, giving the experiences which make them so dear to him. Very likely he will have several favorite verses, according to his feelings and conditions; if so, let him select only the most thrilling one and present it. Then if he can get others to do likewise, it will be a genuine experience meeting, and that is what it should be, a meeting in which we tell the value of the Bible to us in our practical life.

The Scripture.—Let the pastor and the president of the Society read the Scripture lesson responsively.

Question Spurs.—Let these come in under voluntary participation:—

- What is the best temptation text?
- The best worry text?
- The best sorrow text?
- The best sickness text?
- The best text to quote to skeptics?
- The best purity text?
- The best joy text?
- The best tired text?
- The best discouragement text?
- The best comforting text?
- The best praying text?
- The best failure text?
- The best anger text?
- The best love text?
- The best forgiveness text?
- The best living text?
- The best dying text?

Scripture References.—Ask each one to get his favorite verse and to be able to tell why, but if any fail, give out one of the following, to come in under voluntary participation:—

- Abiding with God, Ps. 91:1.
- Who is born of God? 1 John 5:1.
- Who hath quickened us? Eph. 2:1.
- Saved by grace, Eph. 2:8.
- God's workmanship, Eph. 2:10.
- Followers of God, Eph. 5:1.
- Walk in Love, Eph. 5:2.
- Fruits of the Spirit, Gal. 5:22-23.
- Whose mind in us, Phil. 2:5.
- Our affections on things above, Col. 3:1-2.
- How we are saved, Titus 3:5.
- The manner of God's love, 1 John 3:1-3.
- The new testament in substance, John 3:16.
- A good benediction for any time, Eph. 3:18-21.

Written Work.—An essay of five minutes on "How to do Profitable Bible Reading."

Suggested Program.

1. Song about the Bible, "Wonderful Book," for example.

2. Chain of prayer in Scripture verses.

3. Responsive reading of Scripture as suggested above.

4. Leader's remarks.

(Continued on page sixteen).



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Shreveport, La.



DIED.**Haskins.**

Creed Haskins, youngest son of Deacon T. J. Haskins, of Mt. Auburn Christian Church, N. C., was accidentally shot while in a sport after their day's hunt by one of his companions. After shooting at pieces of ice thrown up by Creed in some unknown way a gun was discharged, the entire load entering his leg above the knee. He was carried to the home of his sister, Mrs. Sallie Ricks, and physicians summoned, and after a consultation they decided to carry him to Richmond, Va., to the Memorial Hospital where his leg was amputated, but he never fully rallied after the operation.

Creed was born March 29, 1895, was shot Dec. 31, 1909, and died Jan. 4, 1910. He was buried at Union Chapel M. E. Church where his mother and grandmother and grandfather were buried. He had professed religion at Mt. Auburn July 1909; the burial services were conducted by Rev. Mr. Tucker, of the Episcopal Church. The many acquaintances of Richard Wilson, who had the gun when it was accidentally discharged deeply sympathize with him. His grief at the death of his companion has been severe. The deepest sympathy is extended to Bro. Haskins by all in the sudden and severe loss of his bright and happy son. He leaves two brothers and six sisters to mourn their loss. Creed was a general favorite, and for this reason many friends weep with those whose hearts are burdened by this sudden loss. Thus just at the threshold of a possible great manhood, he fell, and sorrow fills the hearts of loved ones, and the hopes entertained for his future manhood fade away; but we believe Creed is with his dear sainted mother who preceded him only a few years ago.

Sincerely, Jas. L. Foster.

Bell.

James Bell, the oldest person in this ward, died at his home in Main Street Sunday Jan. 23, 1910, in the 98th year of his age. Before his coming to Berkeley, he lived in Norfolk County near Great Bridge, but he resided here at least 25 years. He was a member of the Berkley Christian Church, but on account of feeble health and poor eyesight had not been able to attend for some years. He was a wonderful man for his age, being able to get around the lawn and take short walks until about ten days before he died. He made his home with his son-in-law, Mr. E. L. Bell, his wife and daughter having died some years ago. It was my pleasure to visit

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Bro. Bell often. He leaves one granddaughter, Miss Ola Bell, and two grandsons, Endo and Edgar Bell, to mourn their loss. The funeral was conducted by the writer, from the home Monday afternoon, Jan. 24th.

M. L. Bryant.

Stout.

William A. Stout departed this life Jan. 25, 1910, in Belevs Creek township, Forsythe Co., N. C., in the 38th year of his age.

He was always polite and ready to extend a helping hand in time of distress. He usually enjoyed good health, and was at church the day before his death, and even went to his work that morning, laboring until about ten o'clock,

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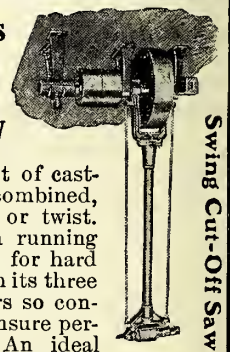
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and dying about seven in the afternoon. He was a member of Council of Jr. O. U. A. M. and was buried by his brother members. He leaves to mourn, a wife and four small children, besides father and mother, L. P. and C. J. Stout, of Shetuckett, N. C., three brothers, T. F. of Gibsonville, N. C., J. S. and C. P. Stout of Shetuckett, N. C., and three sisters, Mrs. Francis Gabbie of Greensboro, N. C., Mrs. Hattie Waynick of Elon College, N. C., and Mrs. Ida Lockemy of Danville, Va. Five sisters preceded him to the spirit world.

After funeral services by the pastor, he was buried in the cemetery of Belews Creek Christian Church. We commend the bereaved to Heaven's blessings.

C. C. Peel.

Aldridge.

Whereas our Heavenly Father has seen fit to remove from our midst our aged and beloved sister, Elizabeth Aldridge, to a more happy and glorious life in the Kingdom of God, be it Resolved

First—That by her death Concord Christian church loses one of its loyal members, the community an obliging neighbor, and her children a devoted mother.

Second—That we extend to her family our sympathy and trust that our heavenly Father may comfort them in their sad bereavement.

Third—That a copy of these resolutions be spread upon the minutes of the church, a copy be sent to her family, and a copy to the Christian Sun for publication.

J. W. Massey,
J. P. Underwood,
G. G. Anderson,
Committee.

—Probably no college or university ever issues a more interesting or significant report than that which tells how poor students help themselves through the course. Two hundred and sixty-seven students at Columbia University earned last year more than one hundred thousand dollars, and their occupations ranged from shoveling snow to writing "jingles" for valentines. One cherishes great hopes for such young men and women. They are likely to make effective use of an education for which they were willing to work.

Mrs. Mary Blair Brokaw, wife of W. Gould Brokaw of Long Island, N. Y., who recently sued her husband for di-



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vorce and alimony, has been granted the divorce asked for and \$1250 a month. Mrs. Brokaw ought to manage in some way to eke out an existence on \$15,000 a year.

—Former Chief Justice Shepherd of Raleigh, N. C., died suddenly in a Baltimore hospital Feb. 7 following an operation. Judge Shepherd was one of the purest men and ablest jurists in the State.

—John D. Rockefeller has given \$75,000, and Andrew Carnegie \$25,000, to Salem Female Academy, Winston-Salem, N. C., on condition that other friends of the institution give \$200,000 to make an endowment of \$300,000.

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Loans and discounts	\$6435.00
Furniture and Fixtures	180.63
Due from banks and bankers..	7692.95
Cash items	200.00
Gold coin	70.00
Silver coin, including all minor coin currency	595.60
National bank notes and other U. S. notes	420.00
Expenses over profits	41.09

Total \$15,635.27

LIABILITIES.

Capital stock paid in	\$5000.00
Deposits subject to check	10080.83
Cashier's Checks outstanding .	554.41

Total \$15635.27

I, Fletcher Somers, Cashier of the above-named bank, do solemnly swear that the above statement is true to the best of my knowledge and belief.

FLETCHER SOMERS, Cashier.

Subscribed and sworn to before me, this 7th day of February, 1910.

J. C. McADAMS, Notary Public.

Correct. Attest:

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We operate Daily Vestibule service, with through Pullman Sleeping Cars to Jacksonville, Atlanta, Birmingham, Memphis, Portsmouth, Norfolk, Richmond, Washington, Baltimore, Philadelphia and New York.

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RALEIGH & SOUTHPORT RY. Co.

P. M. A. M.	STATIONS.	A. M. P. M.
4:15	8:00 Lv. Raleigh	Ar. 10:50 7:25
4:25	8:10 Caraleigh	Lv. 10:40 7:10
4:48	8:35 McCullers	10:22 6:43
4:53	8:40 Banks	10:17 6:37
5:04	8:52 Willow Spgs.	10:09 6:25
5:20	9:04 Varina	10:00 6:14
5:28	9:14 Fuquay Spgs.	9:50 6:05
5:50	9:35 Chalybeate	9:35 5:50
5:55	9:40 Kipling	9:28 5:43
6:08	9:53 Cape Fear	9:16 5:25
6:15	10:00 Lillington	9:11 5:19

6:23	10:08	Harnett	9:01	5:08
6:28	10:13	Bunlevel	8:55	5:02
6:38	10:23	Linden	8:45	4:52
6:49	10:34	Lane	8:33	4:40
6:54	10:39	Slocomb	8:28	4:35
7:10	10:55	Tokay	8:12	4:17
7:20	11:05	A.C.L. June.	8:05	4:10
7:25	11:10 Ar.	Fay't'v'l Lv.	8:00	4:05

Raleigh, N. C.

J. A. Mills, Pres.

(Begun on page thirteen).

- Solo or duet, —theme, The Bible.
- Favorite verses and why? by all who will. (1 minute each being the limit).
- Written work as suggested above.
- Prayer by the leader.
- Song about the Bible.
- Question Spurs, Scripture references and other forms of voluntary participation.
- Pastor's Five minutes.
- Song. Offering. Mizpah.